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# New Thought.

VOL. XI.

NOVEMBER, 1902.

No 11

## More About Children.\*

BY WILLIAM WALKER ATKINSON.

MY article, "Spoiling Children," which appeared in a recent number, has brought from our readers a request that I give them something else of the same kind. I can readily understand why the subject should have awakened interest among the mothers and fathers, as the rearing of children occupies much of the time and attention of parents, and it is a subject very dear to their hearts.

When we begin to comprehend the wonderful power of the Mental Attitude of the parent upon the mind of the child, we see how much the parent may do to make or mar the life of the child. We all know the effect of pre-natal impressions on the mind of the child, but few of us realize that the influence of the mother, yes, and of the father, over the mind of the child in its tender years. The suggestions of the parent act upon the child just as does the auto-suggestion of the parent act upon herself or himself. Of course, a child of strong individuality will in time be able to throw off the adverse suggestive influence of the parent, and will rise superior to it, but in doing so he uses up much energy that could have been used otherwise. And

the child of weak individuality may be strengthened by a careful observance of New Thought principles on the part of the parent. Watch your Mental Attitude, father and mother, for your thoughts may take form in action in the child.

Elbert Hubbard, in the August *Philistine*, says: "The best recipe for having strong, excellent and noble children, is to be a strong, excellent and noble parent." A little later on he says: "That parent only is doing his whole duty who is training the child to do without him; and herein nature and necessity are usually wiser than fortune's favorites." True sayings—very true.

Those who love their children very much find it hard to refrain from continually "doing things" for them—running their errands—carrying and fetching—instead of teaching the child how he may do for himself. It thrills the mother heart to know that she is expressing her love by rendering services to the little one—saving him a few steps—saving him the trouble of straightening out things. She enjoys to the utmost the self-sacrifice, the work, the trouble. But she is often preventing the child from developing as Nature intended him to do—she is interfering with the work of the Law. Children should have services rendered them only just so long as they are unable to perform the task themselves. The parent should be constantly on the lookout to gradually train the little one in the work of "doing things" for him-

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self. The mind of the child who has not been spoiled takes pleasure in action, in solving new problems, in developing his resources, and a skilful parent will fall in with the workings of Nature, and will so assist and train that the promptings of Nature will flow through the child without obstruction.

Many parents seem to be afraid of the development of a moral and mental backbone in the child, and would keep their little darlings in a jelly-fish stage of growth. The child is constantly watched over and pampered, and allowed to do nothing that can be done for him. Things are laid out for him—things are gathered up after him—things are put away for him—and yet he is fully able to do it all himself, and would really enjoy doing so if he had not been spoiled by over attention. Some men have been so spoiled in childhood, youth and early manhood, by fond mothers, that they do not know enough to get a clean shirt out of the drawer for themselves, and are nearly as helpless as babies about "doing things" for themselves. Many a woman who has married a man of this kind is doing work every day which was cut out for her by her husband's mother years and years before. "Mother, where's this; mother, where's that?" is the cry on the lips of some men all their lives, from early childhood until they are grey, the maternal "mother" being succeeded by the wifely "mother." It's always "Mother," when there's anything to be done. And "Mother" is often foolish enough to keep on doing it. The mothers of one generation are continually making trouble for the mothers of the next in this way. And the mothers of girls are continually paving the way for the future unhappiness of their daughters, and their daughters' husbands, by treating their girls as if they had not brains enough to think for themselves—or arms strong enough

to do a few things, or legs strong enough to walk from one room into another. They are making trouble for themselves, for their girls, and for other women's sons who are deluded into marrying such girls.

I have known big, strong, husky men who couldn't extract a shirt from the drawer and put a collar button in place in it. The good wife was called on to lay out the shirt on the bed, with button nicely in place, just because the man's mother had babied him when he was young, and had run herself to death waiting on him and coddling him. And some girls are so used to their mothers waiting upon them, that when they get a home of their own they expect their husband to take the mother's place, with the usual result that the man will have none of that sort of thing, and the woman soon begins to feel that "he doesn't love me as he did before we were married" and all that sort of thing, and starts on the toboggan slide toward the divorce court.

Oh, why don't parents realize that children should be taught to stand upon their own feet—should be taught to develop individuality and self-help, instead of being steadily impressed that there is someone around to do their work for them. As Hubbard says, the parent should train the child to do without him. This is the Law.

The children of parents in moderate circumstances really have a better chance than in cases where the parents have accumulated means and have a strong desire to "let the children have an easier time than we had in our youth." In the latter instance the child is often pampered, coddled, babied, and robbed of every experience which has resulted in the parents' success. The parents in their endeavor to smooth out the way of the child, have robbed it of its best inheritance—Experience and Self-Help. Look at the sons and daughters of the rich. See how



helpless they are, usually. Here and there a strong man or woman will develop individuality in spite of the efforts of the parents, but as a rule they amount to nothing, and the prizes of life are gained by the boys and girls who had to "do things" for themselves when they were young. Self-made parents are very apt to rob their children of the very qualities which were the cause of their succeeding and getting out of the rut. Have you ever thought of the fact that the majority of successful men and women have had to "do things" for themselves when they were young. Look at the biographies of successful people in any line of human endeavor, and see if this is not true. We are apt, when noticing this fact, to think of the energy of the man or woman in succeeding "in spite of early disadvantages." Nonsense, these people succeeded *because* of these things, not in *spite* of them. These early knocks and struggles brought out their Individuality and energy, and they got into the habit of "doing things." Had they been born with a golden spoon in their mouths, they would have amounted to nothing in after life, and just as likely as not would have eventually had to pawn their golden spoon to buy bread. Again quoting Hubbard: "Most of the really great men in America have warmed their bare feet frosty mornings on the spot where the cows have lain down." And he might have said that at the same time in the morning, the future nincompoops were snugly tucked up in warm beds, with down quilts over them, expecting someone to bring their breakfast up to them in bed.

But what I started out to say is this: Hold the mental attitude that your children are fully able to take care of themselves, with a minimum of waiting on. Hold to the thought that you are growing Individuals, not Nonentities. Show by thought,

word and action that these little people have thinkers of their own—bodies of their own—legs of their own—hands of their own. Let them exercise these thinkers—bodies—arms—legs. Let them "do things" for themselves, as soon as they are able, and don't fool yourself about their not being able. Expect it of them, and you will be astonished to see how quick they will grow up to the standard. Stop your coddling, petting and babying. Now, I do not mean to stop loving them, kissing them, caressing them—God forbid that I should mean this, for the memory of the expressions of love bestowed upon me by my parents is one of the dearest things in life to me. But let your love show itself in the training of the little mind to realize its Individuality—its reality. Teach the child to stand upon its own feet, mentally, morally and every other way. Let the Kindergarten idea be in full operation in your homes. Did you ever realize just what is back of the Kindergarten idea? If not, better look it up—you need it in your business of child rearing. Kindergartens teach children to think for themselves—act for themselves—do for themselves. They do away with the "I'm Afraid," or "I Can't" idea in the child, and substitute for it the "I Can and I Will" mental qualities. Don't be afraid of encouraging your children when they do the best they know how. Give them the pat on the back, the encouraging smile, the loving kiss. You can't spoil them in that way—don't be afraid. Take an interest in what they are doing—enter into their little lives—*get close to them*. Oh, these little ones, the hope of the race, what are we making of them? Let our love go out to them without stint—full measure heaped and running over—but let us show it by making them future men and women instead of helpless creatures. And in the days to come, they will arise and call us blessed.



### Old Clothes.\*

BY ELLA WHEELER WILCOX.

**A**S you go over your wardrobe in the spring or fall do not keep any old, useless, or even questionable, garments, for "fear you might need them another year."

Give them to the ragman, or send them to the county or city poor-house. There is nothing will keep you in a rut of shabbiness more than clinging to old clothes.

It is useless to say that you cannot afford new garments.

It is because you have harped upon this idea that you are still in straitened circumstances.

You neither believed in God or yourself.

Possibly you were brought up to think yourself a mere worm of earth, born to poverty and sorrow.

If you were, it will of course require a continued effort to train your mind to the new thought, the thought of your divine inheritance of all God's vast universe of wealth.

But you can do it.

Begin by giving away your old clothing. There may be people, poor relations, or some struggling mother of half-clad children, to whom your old garments will seem like new raiment, and to whom they will bring hope and happiness.

As a rule, it is not well to give people your discarded clothing.

It has a tendency to lower their self-respect and to make them look to you, instead of to themselves, for support.

It all depends upon whom the people are and how you do it.

If you can find employment for them and arouse their hope and self-confidence and ambition, it is better than cartloads of clothing or furniture or provisions.

But little children, suffering from cold, or hard-working, over-taxed men and women, will not be harmed, and may be temporarily cheered and encouraged by your gifts.

No matter if you still need your frayed-out garments—do not keep them.

Your thoughts of poverty and trouble have impregnated them so that you will continue to produce the same despondent mind stuff while you wear these garments.

Get rid of them, and believe that you are to soon procure fresh, becoming raiment.

Rouse all your energies, and go straight ahead with that purpose in mind.

You will be surprised to find how soon the opportunity presents itself for you to obtain what you need.

There is new strength, repose of mind and inspiration in fresh apparel.

God gives Nature new garments every season. We are a part of Nature.

He gives us the qualities and the opportunities to obtain suitable covering for our changing needs, if we believe in the one and use the other.

When I read of a wealthy man who boasts that he has worn one hat seven years, or a woman in affluent circumstances who has worn one bonnet for various seasons, I feel sorry for their ignorance and ashamed of their penuriousness.

Look at the apple-tree, with its delicate spring drapery, its luxuriant summer foliage, its autumn richness of coloring, its winter draperies of white! Surely the Creator did not intend the tree to have more variety than man!

The tree trusts, and grows, and takes storm and sun as divinely sent, and believes in its right to new apparel, and it comes.

It will come to you if you do the same.



## The Present Tense.\*

BY ELIZABETH TOWNE.

TO think or not to think—that is the question raised by different exponents of the new thought. Most of our teachers have been telling us that by thought we are created and by thought we are saved from death. But your own Mr. Flower says thought is killing us all. We are clogging up with Brain-Ash. And now I come to think of it, Jesus of Nazareth said, "Take NO thought."

Evidently thought and its results are decidedly important to us who mean to Live and let who will do the dying.

But I fancy the thought advocates are not so far off as might appear. Truth is ever paradoxical.

And it is her paradoxes which MAKE us think, and do it in spite of ourselves. Truly, it were vain to say, stop thinking. It is useless to say, Forget.

And after all comes my own little suspicion that it is not thinking and remembering, but the *kind* of thinking and remembering we do, which chokes us with Brain-Ash.

The child thinks, and I suspect him thinking harder and more nearly true than does the grown-up. But a child thinks *new* thoughts; or rather he thinks the same old thoughts *with variations*. And all his thoughts are made light and bright by vivid and *hope-full* imagination. It is as if his thoughts by some divine alchemy of imagination are transmuted into gas or electricity before his brain is stoked with them. There is no Brain-Ash in a child; there is only glow and white light of electricity.

But we grown-ups are stingy with our fuel. We put out the alchemic fires of imagination and burn our Facts direct.

Our consciousness is like a little bird in a wooden hogshead. It flies around and around, and bruises its poor little wings against the sides; it soars three feet and bumps its head; it falls three feet and—thinks. "Life is only a wooden hogshead of a treadmill," it says, and willingly gives up its little ghost.

It's my suspicion that the "slightly wooden sound" Mr. Flower hears when his thoughts go tap, tapping on his brain, is just the sound of the little bird's wings against the hogshead.

Now that hogshead is too small and too full of *things*, stiff, wooden things, cut and dried things—too full to be a comfortable cage for any bird. No wonder its poor little spirit grows dull and it begins to live on Brain-Ash. How can it do otherwise when it must continue to *rehash the same things*?

That is where the Brain-Ash comes in. We go 'round and 'round in a hogshead; we burn wooden facts instead of electricity; and then when they are reduced to Brain-Ash *we burn them over again*, many, many times.

And all the time there is the blue open above us, and there's a *thin place at the top* where we could easily break through and circle the limitless heavens of Eternal Youth. But we have forgotten the one thing we should have remembered, that we came into this wooden existence by way of this soft place at the top. So, now, when we catch glimpses of that opening we are scared—it looks so large and blue and *far* up there, and our spirits have grown so weak on Brain-Ash diet that we have not the heart to take the flight. So we go on 'round and 'round the mulberry bush where the silkworms feed, and then we lie down and let their cousins feed on our Brain-Ash.



And such is the life of the grown-up.

All because we ignore if not despise that soft place at the top, where The Limitless peeps at us and beckons us to stretch our wings where wooden sounds are not, and Brain-Ash goes, whiff!—into *electric energy*.

It is the treadmill which kills us—the Gradgrind life—the grown-up life.

The child-life—the electric life—the *new* life, is eternal in the heavens. And Imagination is the soft spot through which we came from heaven, and by which we may return.

When we catch ourselves going 'round and 'round let's bolt for The Limitless, and stoke up with electricity, enthusiasm; and let the breezes blow away the Brain-Ash.

It is imagination which makes the chief difference between child thinking and grown-up *re-thinking*. To a child every stick and stone is endowed with life; to the grown-up everything is dead. So the child's thoughts are alive and the grown-up's are dead. The child's thoughts being alive have power to *move* him—truly, "he is full of life." But the grown-up is full of death and Brain-Ash.

Because the child's thoughts are alive he is so interested in the Now that it is easy to forget the past and ignore the future. The grown-up's thoughts being dead, he takes refuge from the stench—he seeks again the *live* thoughts of his youth.

The cure of Age is interest, enthusiasm and their consequent activity of mind and body.

"Assume a virtue if you have it not," and thus *re-call* it. *Play* with your work. Wipe out the past, forget the future, and *play*. Live *now*. Be a child *now*. Endow with life all things you touch. Permit nothing to remain cut and dried. Cut it by another pattern, *your own* brand new one. Talk to it, smile at it, *imagine* things to it, and of it.

Quit being serious. "Dignity is a peculiar carriage invented to cover up the defects of the mind." Quit covering up *anything*. Be a child, smiling.

Oh, but you can't feel so? Nobody asked you to feel it. Just Do it, DO it, DO IT!—and never mind feeling. Practice makes perfect and *feeling follows*. Go in to win and keep at it, until you are the happiest kid in the bunch.

\* \* \* \* \*

Mr. Flower says you cannot have youth and wisdom. He intimates that wisdom goes with Age. Dearie, don't you believe it. The wisdom which goes with Age is a dirty little wooden-hogshead counterfeit. Only in proportion as one stays young is he wise. *Real* wisdom is in The Limitless. It is in the electric atmosphere which is breathed by children and fools. In the hogshead it is deadened by the heavy effluvia of dead *things*. All true wisdom, all poetry, all art, all invention, comes to the child-brain in The Limitless. Only as poets, artists, inventors get out of the hogshead do they find that which lives, and stirs the dead things within.

#### A Lifetime's Gain.

LET no man pray that he know not sorrow,

Let no soul ask to be free from pain,

For the gall of to-day is the sweet of to-morrow,

And the moment's loss is the lifetime's gain.

Through want of a thing does its worth redouble,

Through hunger's pangs does the feast content,

And only the heart that has harbored trouble

Can fully rejoice when joy is sent.

Let no man shrink from the bitter tonics

Of grief, and yearning, and need, and strife,

For the rarest chords in the soul's harmonics

Are found in the minor strains of life.

—Ella Wheeler Wilcox in *Hearst's Chicago American*.



## Perpetual Youth.

PART III.

BY SYDNEY FLOWER.

**I**F you put a live mouse into a glass jar containing pure oxygen he will race round and round like a mad thing, and shortly die. Perhaps his heart has burst; perhaps he has burned up; but the evident first effects were: exhilaration, quick heart action, quick circulation of the blood, a fierce energy, a renewal of youthful fire, and then—death and the ashheap.

\* \* \* \* \*

When you begin to make use of oxygen as a rejuvenator you are cultivating an acquaintance which should be treated with respect. Familiarity might breed carelessness, and carelessness might be disastrous. Oxygen may be aptly termed the Destroyer. To play with oxygen is to play with fire, because its mission is to burn. Up to a certain point oxygen is a heat-producer in the system, and a scourer of unclean ways. Beyond that point oxygen is a destroyer of tissue.

\* \* \* \* \*

Why do we send consumptives to the hills? Because the air of the hills contains less oxygen than the air of the plains, and is more easily breathed on that account. Oxygen is a heavy gas, and seeks the valleys. The consumptive is burning up too quickly. He goes to the hills to rest the tissue that is being destroyed, in the hope that he may thereby lay up a little surplus of plasma which shall interpose a resistance against the encroaching fires. Very often he is successful, yet half the world do not understand the significance of these occasional cures. There is a law here, if they would but search for it. The law is: *Air will not attack tissue if it be given the opportunity to attack undigested food.* There are no tragedies like the tragedies of ignorance. We have been fighting consumption these many years with coddling and comfort. We should have fought it with rigors of climate, open windows in winter and food—food always—food to excess. The secret of the cure of consumption is—FOOD TO BURN—A COLD ATMOSPHERE—WARM CLOTHING—NO EXERCISE. Reason it out for yourselves.

\* \* \* \* \*

This little discursion into the question of consumption has a bearing upon our subject, Perpetual Youth, in this wise. In attempting to rejuvenate the individ-

ual by use of oxygen, we are about to pursue a course at first precisely contrary to that indicated above, and I want you to see why. The key to the cure of consumption is—stuffing. The key to rejuvenation is—burning. We need an agent in rejuvenation that shall increase the heat of the body, vitalize the blood, and so BURN OUT the dead matter in capillaries, veins and arteries. Wherever there is flesh, bone, sinew, brain or nerve substance, there is blood. Wherever blood has been blood can go—if it is driven there by the heart, or if it can force its way by burning out clogged passages. And wherever blood has been there is sediment so soon as the body has passed beyond the state of youth. We demand of our rejuvenating agent, therefore, a dual action: It must increase the heart's action and drive the blood with force against minute passages choked with refuse; and it must bestow upon the blood itself a burning and dissolving quality above the normal.

\* \* \* \* \*

So, while the thing desired in consumption is always to make flesh, the thing desired in rejuvenation is sometimes a reduction in weight; always a restoration to normal weights. You will know when you are overdoing the treatment by the scales. It is not a question of burning you up, but of burning you out. There's a marked difference. Was your weight normal when you began the oxygen treatment? It should remain so throughout. A man six feet high should weigh about one hundred and seventy-five pounds. If he drop to 165 under the treatment he is burning up; and this is wrong. If he increase to 180 the treatment might be safely increased. These are minor details which will adjust themselves with experience in the treatment.

\* \* \* \* \*

Again. The quantity of food which a thin person takes while undergoing the oxygen treatment must be decidedly increased. Why? Because he must make flesh even while the burning-out is progressing. On the other hand, the very fat man need pay little attention to the amount of food he consumes. We have here a certain number of pounds of avoirdupois to consume with oxygen—pleasant and profitable task. Let us proceed gayly, knowing that we have far to go with him before we touch the danger line.

\* \* \* \* \*

When should the treatment be applied? Just midway between meals, I



think, because then the blood can do its work of scavenging most thoroughly. It could be profitably employed also the last thing at night, but, on account of its stimulating properties, the effect here would be to banish sleep for possibly a couple of hours. That must be put up with for the sake of the end in view. You could hardly expect to sleep with your heart thumping like a trip-hammer, your brain full of blood, and your body in a fever. These effects are incident to the oxygen treatment.

\* \* \* \* \*

What would be the cost of the treatment? That is something I do not care to go into just now. Raw oxygen is at present, unhappily, an expensive article, but it is very certain that, as the force of this theory dawns upon the world, some cheap process of freeing oxygen from the atmosphere will be discovered which will place this cure of old age in reach of the poorest.

\* \* \* \* \*

You remember that I spoke of oxygen and electricity as being the two agents necessary to effect the transformation of the individual. I may as well confess that I have great respect for electricity as a true therapeutic agent, but small regard for electro-therapeutics as taught and applied to-day. Electricity is the physician's toy. He dangles it before the crowd. In its present state of evolution as a remedial agent electricity is little more than a suggestion, and I advised its use as an adjuvant to oxygen because it has a beautifully satisfying effect upon the mind of the patient. But it has a value also in this treatment for old age through its power to affect the local circulation of the blood. We wish, for instance, to draw the blood to a certain part of the body that is evidently wasting and anemic. The mind is sluggish and refuses to act in the matter. Try electricity and note the effect. Immediate results. But has it done any more than focus the attention on the part and thus influence the flow of blood? In other words, has it done any more than move the mind to act upon the circulation? Was there virtue in the electricity apart from the mental action? I don't think so.

\* \* \* \* \*

Well, let that pass. I am not breaking a lance for or against electricity as a therapeutic agent at present. I believe it will yet be one of our firmest allies, but we don't seem to know much about its action or potentiality. I pin my faith to oxygen as capable in itself,

alone and unaided, of restoring Youth, and baffling Decay and Death.

\* \* \* \* \*

Every moment something of us dies; every moment something is repaired. We die by infinitesimal fractions of molecules in our fight against the slowly suffocating embrace of Age. The conquest of Age, and of Death, does not seem to me an improbable thing viewed as a purely physiological problem.

\* \* \* \* \*

It may be that, when we come next month, in conclusion, to a consideration of the application of the treatment and of the sensations experienced by the patient during the taking of this treatment for the cure of old age, and of the effects of its continued use upon the system and character, we shall find the rejuvenated mind turns with the eagerness of infancy to dolls, stick candy, and the merry-go-round. It may be that the rejuvenated eye will brighten at the whistle of the steam calliope as it once glittered over a sharp transaction in real estate. I approach the concluding article of this series with some misgivings—but we have a month of grace before us.

### To Thyself Be True.

THOU must be true thyself  
If thou the truth would teach;  
Thy soul must overflow,  
If thou another soul would reach;  
It needs the overflowing heart  
To give the life full speech.

Think truly, and thy thought  
Shall the world's famine feed;  
Speak truly, and thy word  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

—Emerson.

### Acts of Kindness.

THE little acts of kindness and thoughtfulness day by day are really greater than the immense act of kindness once a year.

### Likes Both.

"I take several magazines, but NEW THOUGHT suits me best. I also have Mr. Atkinson's 'Thought Force,' and have studied it carefully, with excellent results. I would not part with it for many times its price. It is full of the most useful information, and is so practical."  
—Mrs. Simon Nading, Hope, Ind.



**Love—The Redemptive Power.\***

BY NANCY M'KAY GORDON.

**L**OVE is the creative and healing power of the Universe.

There can be neither conception nor birth on any plane that has not Love for its parent. The thought which heals unerringly must be filled with Love's redeeming and divine Essence. Since the beginning—aye, before the beginning, Love has been manifesting through the soul—lisp-ing before it could speak—stumbling before it could walk—imaging its own likeness as rapidly as the mentality allowed—unveiling as vividly as the thought became clear enough to manifest such Divine Righteousness!

Love may come to the soul esoterically or exoterically. It matters not from which direction it approaches; when once it has possession, it proves an awakening factor. The awakening from any phase of sleep is both pleasurable and painful. Many souls shrink from the awakening of slumbering latencies for the reason that the dawning light reveals vampires lurking in the semi-darkness of the Prison of Habit; their obstructive influences are so clearly defined that the soul dreads to face them.

As the sleeping soul, so is the sleeping body; it protests against being awakened each day to face the threadbare duties of everyday life. The awakening must come to every soul as it comes daily to the physical senses. When this awakening comes through the study of spiritual things or through a healing process, the seen and unseen forces show forth in various ways. Sometimes the stirring ef-

fects will take the form of discomfort and again of happiness. A lower thought replaced by a higher one compels a readjustment of thought; thus the positive—the higher—will show forth in a changed condition of environment or in bodily conditions. This change is the first stage of regeneration, which is the beginning of transmutation—changing the lower into the higher. This replacement of thought is the secret of healing. When the patient, his mind negative, comes to a healer, the work of the healer is to change the thought of the patient quickly. Compel him to think of something else by putting a positive thought in his mind in place of the negative one. The effect will be seen in the expression of health, prosperity and happiness.

This change has been known to be of such dynamic force as to alarm the patient. A new seed had been planted—impregnation of spirit had taken place—the readjustment of old conditions had caused an upheaval in the environment, probably the body also. Readjustment is always accompanied with either joy or sorrow. The old cannot be let go without the one or the other of these conditions.

This is an entering wedge—the spirit of God ever working through its own highest instrument—Mankind! For this reason we may behold Man as necessary to God as God is to Man! As the new thought takes the place of the old, pushing itself into wornout conditions and disturbing the existing order of things, a warring of the two elements—the old and the new—takes place, lasting until the lesser is routed by the greater. The soul then soars away from these warring forces into a realm where it cannot be tempted by them nor be injured by the fire of their weapons. The soul is born into this realm without display. It is a condition KNOWN and not seen!

The quickening power of Love

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clears the blood of its sluggishness; sets the atoms of the body pulsating rythmatically; lifts the soul to the highest pinnacle where is wafted the purest breath of divinity. Love—the Christ-spirit—is born into the life of each through the union of the soul with that sweet, strong energy flowing throughout the Universe, giving courage to the life; urging it into greater expression of the highest thought; making the heart responsive to both joy and sorrow; causing the physical atoms to vibrate in at-one-ment with the soul. When this at-one-ment comes about the Son of Man is born. Sometimes this takes place in an instant, and again it is slow of birth. But when it is made manifest we become CONSCIOUS Sons of God!

"He that believeth on me shall not die." To believe is to start consciously on the road to immortality; to *know* is to walk in the road thereunto; to love is to find immortality in every step of the way—in every turn of the road—in every experience—in every obstacle impeding the way Godward! The open gateway to immortality is growth. We can never GO to heaven, but we may *grow* into Heaven. This growth comes through spiritual means—self-unfoldment—the effort to purify the thought. Man's energy unified can accomplish unknown miracles. The nature of the accomplishment depends upon where this energy is centered; whether on the physical, intellectual or spiritual plane. The coarser element satisfies physical desire, knowledge gained from exoteric things, books, etc., etc., feeds the intellectual desire; but only the finest etheric and invisible element of love-force can quench the thirst of a soul seeking the highest.

This Fountain of everlasting Water is found only in the Silence. Many drink therefrom, but no soul can make another partake of its shining and redemptive essence.

One may lead another to its brink, point the way, and whisper of how the waters may be carried to the innermost depths of life; but this is all one can do for another. Unless the soul be athirst for a vision the eye cannot see; for a form the hand cannot clasp; for a sound the ear cannot hear; for wine the lips cannot taste; for fragrance that cannot be sensed—it cannot drink of this life-giving Fountain! Until the desire for invisible truth fills the soul, the Fountain remains hidden!

Love is immortal! If Love were mortal—perishable—this Fountain of Living Water would long ago have been exhausted! Love is willing to give all it is to redeem every soul, to cleanse by pouring forth its entire strength; but it can only offer itself as the soul is ready to receive; it can only redeem as the soul is willing to accept the pain as well as the joy of redemption.

The highest quality of Love inspires us to go forward beyond the wreckage of hope, stimulates toward our divinest revelation and brings us into that union of force which is the beginning of a glorious service, compelling us to do our best and live the highest. Love's ministry is not alone in performing service of a material nature, comforting the sorrowful, consoling the disconsolate; but its greatest glory is in demanding the best and highest from the loved one. We love most divinely, not when we cater to the needs and anticipate the wants of the child or the lover, but when resolutely we hold constantly before them the highest ideal; not when we are blind to their faults, but when with clear sight and vision we make the greatness of our demand and expectations an ideal standard for them to reach after and to attain!

This is love redemptive! This is love that is perfection—the Love that is imperishable—the Love that is immortal—the Love that heals!



## A Splendid Offer to All Our Readers.

BY SYDNEY FLOWER.

WE are approaching the season of Peace and Good-will. It is a busy season in this office. So much so that I venture to ask you, my good friends, to lighten our December labors for us by sending in your renewals for 1903 this month. We shall thus be clear of all the renewal work before the December trade sets in. This will enable us to give full care to the registering of correct addresses in all cases, and for the benefit of those of you who have not been able, through stress of circumstance, to pay up for this magazine sent you on approval during 1902, we hereby declare all debts off, now and forever. You owe us nothing but your good-will. Ours you have already. We therefore start with a clean slate for 1903, and we hope that ALL OF YOU will remain with us. May it be so! There are about twenty-three thousand of you! Are you all coming in? *No more approval subscriptions.* Glad to have you, but we are paying out a barrel of money to secure the best writers in the country, and it's cash now or nothing. You know what the magazine has done for you already. Try it another year.

\* \* \* \* \*

And here is an advance offer that will please you all. You want a book that you can read and re-read. Such a book is Ella Wheeler Wilcox's "The Heart of The New Thought," which will be off the press by the end of November. To ALL who send in their subscriptions or renewals this month, enclosing \$1.00, we will send NEW THOUGHT each month for the year 1903, and a cloth copy of "The Heart of The New Thought," regular \$1.00 edition. No cut rates on this offer; no clubs', or agents' discounts. If you send us 100 subscriptions on this offer the cost is a flat \$100.00. Don't miss it; \$1.00 is a small sum for this great value. You can send in either new subscriptions or renewals, as you please, but you must pay \$1.00 each for them if you want the book sent to each.

☐ This is purely an advance offer. If your dollar does not reach us on or before the end of November it will be returned to you. Regular prices go into effect on December 1. Be in time. An edition of 50,000 copies of this book has been ordered from The Regan Printing House, Chicago. It will be "the book of the year."

## The Home-Building Plan.

BY SYDNEY FLOWER.

AFTER spending two months in investigation of the plans, provisions and contracts of the various Home-Building Associations doing business in the United States, I regret to have to report that I have been unable to find one which is sound and practical.

The worst of them are fakes out-and-out.

The best of them count upon "lapses" as an important source of income, and discount their futures in the matter of securing a steady increase of new business far too heavily.

You may take it as a dead sure thing that any building company that figures upon "lapses" as a certain source of income is rotten. A "lapse" simply means that the member gets tired of paying his monthly dues and loses what he has put into the concern.

It does not bear upon this statement to say that Life Insurance Companies figure on "lapses" as an important source of income. They certainly do—but they have carried the policy-holder as a risk, and if he had died before his payment lapsed his heirs would have received full compensation. The Home-Building Company is quite another case. The member has received no life insurance protection during the continuance of his payments, and if he drops out his payments are so much money thrown away.

I quite understand that some of the early members in these companies are likely to get their homes within a year, but a few very simple calculations with pen or pencil will show you that the bulk of the members cannot mature, in a strong company, doing a steady and unbroken business of 100 new members a month, paying \$10.00 monthly into the Home Fund before maturity, and \$10.00 monthly into the Home Fund after maturity (which are much higher and more conservative rates than any company now in the field charges), under four years!

Viewed in another light, the proposition means that you pay \$1,103.00 for a thousand-dollar home. You pay for application fee, \$3.00; you pay each month into the Home Fund, \$10.00, and into the Reserve Fund \$1.00, for four years. Total paid in \$480.00 and \$48.00, or \$528.00. Now your policy has matured, provided the company has suffered no reverses, and the company will build you a home costing a thousand dollars, taking the home as security that



you will fulfill the balance of your payments. These are \$10.00 a month into the Home Fund and \$1.00 a month into the Reserve Fund, for four years and four months longer. Total paid in \$1,103.00, counting the application fee.

The rates I have quoted are twice as high as any of the companies doing business charge. If you cut these rates in half you will about double the length of time you will wait for your home.

Figuring upon the contracts furnished by some of the true co-operative companies at \$1.35 per thousand dollars before maturity, and \$5.35 per thousand dollars after maturity, I find that, with an average increase in membership of one thousand new members monthly (which is putting things very favorably for all concerned), it will take the average member a trifle over thirty years to get within hallooing distance of that thousand-dollar home!

So you may understand that there will be no New Thought Home and Farm Purchasing Association founded. This will disappoint about a thousand of our readers who sent in their names for literature of the proposed association, but it is better for you to be disappointed than to be skinned alive. I should be sorry to get you into any enterprise that does not look like a square deal.

### An Object In Life.

**L**IVE for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—*Chalmers.*

### Cheer Up.

Don't get discouraged. It is often the last key on the bunch that opens the lock.—*Puck.*

### It's Alive.

"I have read your magazine for several months past, and have found nothing quite so 'live' since I began in the New Thought movement. It is grand, noble and true. It is bracing and inspiring, healing, cheering and positive."—*Mrs. Rose Howe, Spring Valley, Minn.*

### Self-Help by Affirmations.\*

URIEL BUCHANAN.

**T**HE one who is persevering will obtain the best things of life. Every great accomplishment is the result of unrelenting effort. Persistence is the fundamental principle of all material advancement. One may have great talent without any permanent aim, and drift through the years with indifferent success. To get at the heart of things, to be satisfied with slow advancement, to patiently work with concentrated purpose, to faithfully perform the work presented from day to day, will insure the final attainment of every worthy ambition. Rush and hurry create a habit of mind which destroys the health and causes dissatisfaction and weariness. You must learn to concentrate your thought and effort and gain the power to hold a certain mental attitude for as long a time as may be required to obtain the best results.

To practice concentration and gain control over the creative force of thought, will enable one who has perseverance and faith to push steadily forward to broader fields of usefulness. If you desire to make the best possible use of your natural talents, to control great interests, to become the leader of great movements which will help the world to advance to a more ideal state of existence, hold your mind in meditation upon the power desired, until every obstacle in the way of attainment has been removed. By faith, perseverance and concentrated effort, fixing the attention unwaveringly upon the thing that is to be accomplished, you will arouse an element of power which will invariably pro-

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duce results. You should have some high purpose, some noble ideal, to which everything else in life is subordinated. If you have no definite aim upon which to concentrate your energies, your life will be a failure. A person with an ordinary mind, by concentrating his forces on one supreme aim, will accomplish more than the most talented and gifted who dissipate their energies by sending their thoughts in too many directions.

By constantly directing the mental forces and holding fast to some high purpose, all downward tendencies and harmful habits will be overcome, and the attributes of the lower nature will be transmuted into the pure gold of lofty character. To turn the consciousness inward, to commune with the beautiful pictures and ideas which the mind creates, to be self-centered, confident and determined, to listen to the promptings of the higher self, will change every disturbing influence into a wave of harmony and compel the forces of nature to give aid in your upward endeavor.

Closely connected with the habit of concentration, and dependent upon it, is the ability to decide quickly. Irresolution is the cause of many defeats and disasters. While we hesitate, opportunity passes. The first prize is won by the swift and strong. The habit of indecision in trivial matters is caused by carelessness and indifference; in more important things, by fear and lack of confidence. You should cultivate the feeling that you are master over circumstances and are able to control all things by the will. Never acknowledge defeat. Keep your head erect and look the whole world in the face with confidence and courage.

Do not fear. Have faith. Though the shadows of sorrow and adversity gather about you, do not fear. You are a child of the In-

finite. The Divine Light within will cause the darkness to flee and the phantoms to vanish. Have courage. There is a power within you which will make you the master over every circumstance and material condition. Invoke the aid of the higher potencies. Let the heart be brave, the hand steady and the will unwavering. Have faith in your power to attain all that is good, all that is true and desirable. Breathe inspiration and life in all effort. Be persistent, hopeful and patient.

You should feel that the work you are doing is useful, that it will be of benefit to humanity. Your ideals should be higher than the accomplishment of mere personal ends, embracing the greater good which results from unselfish work in aiding the world's advancement.

All visible things are the result of invisible causes. Your present environment is an expression of past thoughts and desires. To have a beautiful environment is an expression of past thoughts and desires. To have a beautiful environment, your thoughts which create it must be harmonious. The real elements of success are in the mind. When there is clearness of perception, harmony of thought, force and determination, there will be a corresponding expression in the outer world. Fill the mind with brightness, banish gloom and despondency, have faith in the Supreme Power, and work incessantly to demonstrate the law that whatever we earnestly and persistently desire shall be obtained.

A chart should be hung up in the room of every person who is working to develop the higher attributes of his nature, and on this chart should be printed in attractive letters the words and sentences which will suggest thoughts that will be specially helpful. To have the chart in a prominent place where your eyes will rest on it when you are meditating, and also



during odd moments when your mind wanders from your book or writing or from any work you are doing, the suggestions you will receive at such times will take hold of your thoughts and exert a beneficial influence in your daily life. To place before your mind, during the last hour of the evening and the early moments of the morning whatever thought you desire to absorb in your nature, will aid you to develop corresponding attributes of character.

The five-pointed star is a good emblem of the mind. It should be drawn on a cardboard about twelve inches square, and at the five points should be written the following words, one of the words being placed opposite each point: Virtue, Wisdom, Power, Riches, Glory. Hang the cardboard in a prominent place, and when looking at the star think of the different words and their meaning.

Virtue is the first principle. Without virtue it is impossible to achieve anything great or glorious. It is the underlying principle which governs the attainment of every exalted position. See that the thoughts are kept pure and the heart clean. Let the emotions outgrow passion, and shun every temptation.

The second principle is wisdom. Let its light always direct you. Say to yourself mentally: I can do nothing that is not good and true. I am guided by Infinite Wisdom. I turn from all error. I will rise above every appearance of evil. I will transmute the memory of past experiences into the pure gold of knowledge and wisdom, and I will walk in the way of truth and goodness.

The third principle is power. You should affirm mentally: I have planted my feet on the rock of virtue and wisdom. On this rock I will stand. No matter how fierce the storms, no matter how great the conflict, I am fearless,

confident and free. I will remain steadfast. I will unfold into the divine likeness. I am conscious of unlimited power. My faith and loyalty to truth shall not be shaken. I have dominion over all things. I have realized the perfect ideal.

The fourth principle is riches. Affirm mentally: In my individual supremacy as the expression of Infinite Power, I command all the resources that are needful. The treasures of the earth are my rightful possessions. Every demand I make shall compel response. Every effort shall receive its reward. I rise to higher power, to wider planes and greater riches.

The fifth principle is glory. Affirm: I rejoice because my words and my works follow me. I have caused blessings to spring up in the lives of many. Because of my life, art is more beautiful and nature fairer. Because of my thoughts, humanity lives nearer the ideal. My mind and body are in tune with divine peace.

### Grit.

**F**ELLER thet no obstickel  
Here on earth kin stop  
Is th' chap thet's goin' tew land  
Clean up on th' top.

Feller thet kin take a blow  
Right between th' eyes,  
An' keep on—why, he's the chap  
Thet is goin' tew rise.

Feller thet keeps pushin' on,  
When it's black es sin,  
Is the feller you kin bet  
Is a-goin' tew win.

Feller thet kin say to fate,  
"You can't keep me down!"  
Is th' chap thet's goin' tew wear  
Jewels in his crown.  
—Ohio State Journal.

### Uplifting.

"I can hardly find words to do justice to your grand books. They are uplifting and elevating, and everyone is better for their reading."—J. McGowen, Glendale, Colo.



## Braidism in the Treatment of Diseases.\*

[This series of extracts from James Braid's Note Book was begun in the December number of this magazine and will continue each month throughout the year.]

Of all the complaints for which Mesmerism has been lauded as beneficial, there is none so conspicuous as epilepsy, as has already been referred to in the introduction. As the effects of Braidism are so nearly allied to Mesmerism, it would be superfluous for me to detail a number of cases. I shall therefore give only a few.

Case XLIX. A girl who had been liable to six or eight fits in 24 hours, had only one the day after she was treated by me, none for next five days, and was shortly quite well.

Case L. John Barker, aged nineteen years, applied to me in August, 1842, for epileptic fits. He had first been seized with them when four or five years of age, at first every week or fortnight, but as he got older they became more frequent, so that, for some months previous to applying to me, he had had as many as three fits a week—had been under treatment at a public institution for two months before calling on me, and had a great variety of treatment, but derived no benefit, and was then told by the attendant that he must never expect to get rid of them. He was subjected to my usual operation for such cases, was operated on ten times altogether, and has had but one fit since he was operated on; and that was the day after first operation. He had no medicine from me except three aperient powders. He has now been free of the fits for upward of nine months.

Case LI. Mrs. B., the mother of a family, had been subject to epilepsy for seven years, and notwithstanding every variety of treatment, allopathic and homeopathic, she had an attack at least once a month. From the time she was treated she had no fit for four months, and has had none since.

Case LII. Miss B. had been subject to fits for nearly two years, latterly had as many as five and six a day; consulted me the end of December, 1842; was treated seven times, and had no return of the fits for four months, when she had one, and in two weeks after a second.

Braidism may be applied with great success in the treatment of various distortions, arising from weakness of certain muscles, or inordinate power or contraction of their antagonists; and I

feel convinced that by this means we may rectify many of those cases which have hitherto been treated by section of the tendons or muscles. The success which I have already had, by this means, of treating lateral curvature of the spine, warrants me to speak very confidently on the subject in most cases. I feel convinced there are very few recent cases which may not be speedily cured by Braidism, without either pain or inconvenience to the patient. Patience and perseverance will of course be necessary where the disease has been of long standing, and though in such cases the cure may not be perfect, the patient may be greatly improved by Braidism.

The method of treating such cases is, first, to induce the sleep, and then to call such muscles into action as are calculated to bring the body into the most natural position. By bringing these muscles into play during this condition, they acquire increased power, and ultimately are permanently strengthened. As one side of the chest is enlarged, and the other collapsed, I endeavor to restrain the enlarged side by applying compression to it during the sleep, while the patient is directed to take deep inspirations, so as to expand the opposite side. I also endeavor to make the patient stand in a position the very reverse of that which I consider to have been the chief cause of the curvature. As already remarked, I feel convinced this method will prove very speedily successful, more decidedly so than any other mode of treatment I know of, and especially in such cases as are accompanied with spinal irritation.

Case LIII. The following is a case of its remarkable success with a young lady, 14 years of age, who had had the advice of some of the most eminent members of the profession in the provinces, and also in Dublin and London. She was first observed to become malformed when she was four years old. When brought to me on the 12th of September, 1842, her chin rested on her breast, and there was no power of raising it, from the weakness of the recti muscles of the back, and contraction of the sterno-cleido-mastoid muscles. The dorsal part of the spine and shoulders was thrown backward, the lumbar vertebrae and pelvis were thrown forward, so that the deformity was very great, and the vigor of the mind, as well as the body, was greatly impaired. She had no medicine nor external application, but was treated night and morning, and treated in the manner referred to, and the result was that in six weeks she could hold herself so much better that when the outline was taken it was found that her spine was three inches nearer

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the perpendicular than when I first saw her. During this period no mechanical means had been used, nor throughout any part of the time she was under my care were any resorted to, with the exception of a support for the chin, by way of a remembrancer, till the habit of attention was acquired of supporting the head by mere muscular effort, which she now had the full power of doing. Nor should I omit to add, there was also a great improvement in the mental faculties.

(To be continued.)

### Praise Indeed.

I have just read carefully from cover to cover "The Law of The New Thought," a splendid book by William Walker Atkinson, and commend it heartily to my readers. Mr. Atkinson is a deep thinker, a clear writer and an excellent teacher. His meaning is always unmistakable, his sentences short and to the point and his exposition of The New Thought the best I have seen. Besides all this you know in reading the book that it is the outcome of the writer's own life. You feel that he has suffered deeply, has been crushed nearly to earth by trouble and yet has risen vigorous and triumphant over all. What he has done he teaches you to do likewise, and in that lies the great practical value of his notably excellent work, "The Law of The New Thought."—*Kate Atkinson Boehme, in "Radiant Centre."*

### Compensation.

THE universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth. Censure, criticise and hate, and you will be censured, criticised and hated by your fellow men. Every seed brings forth after its kind. Mistrust begets mistrust, jealousy begets jealousy, hatred begets hatred, and confidence begets confidence, kindness begets kindness, love begets love. Resist and you will be resisted. To meet the aggressive assault every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the bosom of the river of love.—*N. W. Zimmerman, in "Wildwood Philosophy."*

### A Friend Of Man.

"He was a friend of man, and lived in a house by the side of the road."—*Homer.*

THERE are hermit souls that live withdrawn,  
In the place of their self-content;  
There are souls like stars that dwell apart  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where highlanders never ran;  
But let me live by the side of the road,  
And be a friend to man.

I see from my house by the side of the road,  
By the side of the highway of life,  
The men that press with the ardor of hope,  
The men who are faint with the strife;  
But I turn not away from their smiles  
Nor their tears,  
Both parts of an infinite plan;—  
Let me live in my house by the side of the road,  
And be a friend of man.

I know there are brook-gladdened meadows ahead,  
And mountains of wearisome height;  
That road passes on through the long afternoon,  
And stretches away to the night;  
But still I rejoice when the travelers rejoice  
And weep with the strangers that moan,  
Nor live in my house by the side of the road  
Like a man that dwells alone.

Let me live in my little house by the side of the road,  
Where the race of men go by;  
They are good, they are bad, they are weak, they are strong,  
Wise, foolish—and so am I;  
Then why should I sit in the scorner's seat,  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road,  
And be a friend to man.

—*Samuel Walter Foss.*

### Has Developed.

"I have developed wonderfully in the last six months. I would not do without NEW THOUGHT for three times its price."—*C. F. Eldred, Dassel, Minn.*



**Healing by Thought-Force.\***

BY WILLIAM WALKER ATKINSON.

I HAVE received many letters from readers of this journal who have been following up this series of articles. Many report very satisfactory results, and many report material benefit with good prospects. Others do not seem to think that the instruction and treatments given fit their particular case. They write me giving me a list of symptoms and complications, etc., requesting an answer by mail. Now, I cannot undertake to answer such letters. In the first place, I am not giving treatments at the present time, my time not admitting of same. Then again, it would be a physical impossibility for me to attempt to give instructions for self treatment to all who write for same, and at the same time attend to my regular work. And in the third place, I consider such questions and answers unnecessary, as I believe that I have given such general instruction and directions for treatment in these articles as will enable anyone to apply the same to their own particular case, with such modifications and additions as may be indicated by the special requirements of the particular case. I ask that my friends refrain from writing me for special treatments or directions for treatment of their particular cases, as I am not able to answer such inquiries. My time does not admit of it, and there is, moreover, no necessity for it, as these articles contain all the information necessary.

In the self-treatments it should be remembered that the patient should start out with the fixed idea of the condition that he or she wishes to bring about. If the stomach is weak, think about a strong

stomach. Think about it many times a day, as *strong*, STRONG, STRONG. Do not let a thought of a weak stomach enter your mind, but keep on picturing to yourself your stomach as being strong—*very strong*—able to take care of the food you are taking to nourish you; able to digest and assimilate the food, and to convert it into material which will enter the circulation as rich, red, strong, nourishing blood, which will be carried to all parts of the system, building up all organs and parts, and making you strong and well all over from head to feet. Think of the stomach as STRONG, I say, and permit yourself to think of it in no other way. In giving the treatments (see previous articles) carry this idea of *strength* in your mind, and fairly drive the thought "STRONG" right into the stomach. You will be able to almost feel it enter, and a warm stimulating sensation will be apparent.

And as with the stomach, so is it with every other part of the body. You must picture to yourself the conditions you wish to bring about, and you will find that the organs and parts of the body will gradually develop to the condition pictured in the mind. See your body as you wish it to become, not as it has been. See a perfect condition, not an imperfect one. There is no mystery or magic about this form of treatment. It is not the mere denial of the trouble that brings about the cure, it is the response of the body to the mental picture formed by you. Thought takes form in action, and the body responds to the thoughts. The mental attitude is reflected in the bodily manifestations. It is very simple when once you have the key. I have endeavored to make these articles plain, simple and practical, and some of you may seem to think that they are too simple to be good, and would prefer that I give some high-flown theories and mystic for-

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mula to be repeated whereby the disease may be driven away. But I see no need of surrounding the subject with any unnecessary mystery or of attaching virtue to any particular words. Words avail nothing unless the thought is behind them. Words are only the vehicle of the thought, and the man or woman who expects to derive benefit from the mere parrot-like repetition of certain sentences or affirmations, without putting the thought back of them, will be sorely disappointed.

I do not care whether you use my auto-suggestions or those of some one else, providing you put the thought-force back of them. The other person's will do just as well as mine, so if you prefer the other man's style, by all means use it. If you prefer affirmations which have a high sound and appeal more to the emotional side of your nature, by all means use them—they will do you more good than mine if you feel that way. But be sure and put the force of your thought behind the affirmations, or they will fall flat and without effect. It wearies me somewhat when I look about me and see the contentions of the different schools of New Thought healing, each claiming that *their* methods or theories are the only perfect ones. Why, bless your hearts, they are all getting good results, and some are suiting certain persons better than others, but they are all using the same force and merely calling it into play in a different manner. Every healer has his own favorite way of giving mental treatments, and every person has some way which suits him better, but that is no reason why any of us should assume that we have the whole thing, and that the other fellow is necessarily wrong because his methods differ from ours. Let us cease taking this childish position, and display a little more broadness.

Personally, I prefer the simpler

plan—the plan which seems to be the more practical and common-sense, and as little weighted down with theory as possible. I have tried this plan, in fact it has been evolved through trying and experimenting, but that is not saying that it is the only plan worth considering. Try any plan which appeals to you, and the one that you like best will be the one that will do you the most good, whether that plan be mine or the other fellow's. But don't attribute your cure to the pet theory of anyone. These cures are worked not by reason of any pet theory, but *in spite* of the pet theory of the person giving the treatment. The force is available to anyone who wishes to use it, either in the treatment of others or in the treatment of one's self, and there is no sense in paying out large sums of money to acquire the "secret." There is no "secret" about it. It is one of Nature's laws, and is open to anyone who wishes to use it, just as is any other of Nature's laws and forces. No healer or teacher has any monopoly of healing. You can do it as well as anyone else, if you have confidence and perseverance. Of course, practice makes perfect in healing as in anything else, and then again some persons have more confidence and will take hold of the work from the start, while others have to gain confidence by slow stages. Confidence seems a prerequisite to good healing work. The power and force is there, but a confident frame of mind seems to be necessary to cause it to flow. I have seen people who have suddenly realized that they could perform cures—who had acquired confidence in themselves all of a sudden—go out and perform wonderful cures from the very start. At the same time, I have seen others develop gradually but slowly into healing powers. But in the latter case, it was not a growth of power, as they supposed, but a growth of



confidence in themselves. The healing force is in direct proportion to the confidence of the operator. Of course, the cure depends much upon the mental attitude of the patient, as the real cure is effected through his own mind, the latent power being awakened and directed by the mind of the healer, and any resistance on the part of the patient, of course, retards the cure.

In these articles I have given you a good, practical working plan of self-treatment, and the same method may be adopted by you in treating others, by simply giving them the same suggestions that you have used yourself as auto-suggestions. In treating yourself or others, you will find it of value to treat the diseased organ or part as if it possessed intelligence. Talk to it—think of it—as if it understood, and you will be surprised to see how quick the part will respond. Of course when you are commanding the part to function properly, you are sending to that part a strong thought-wave, both from your own mind and the mind of the patient, and the intensity of your thought will be manifested in like degree in the thought-wave reaching the part. It may seem somewhat ridiculous to you to talk to a weak stomach, or a rebellious liver, or a flighty heart, as if it could understand, but just try it and see how well it works. Talk right up to it, and tell it that you have grown tired of its misbehavior and that you are going to take it in hand and make it do better in the future. Tell it just what you want it to do, and that you expect it to begin at once. Don't fool about it, but get right down to business, and give it its instructions in a calm, masterful manner. You will find that that organ will start in to rebel at the first few words, but if you keep right at it, it will gradually come around to your way of thinking, and will do as you wish it to. Remember that your mind is

positive to the organ, and will surely win when it comes to the point, so don't be afraid of the rebellious organ. Then when the organ begins to behave itself, talk to it kindly, and encourage it and it will appreciate it. If you have confidence in a corrected organ, it will have confidence in you and will obey your directions.

Now, all this seems very ridiculous to you, doesn't it? Well just you try this method on yourself or on someone else, and see the result. Don't try it in a trifling, laughing manner, but get right down to business if you wish results. There are good psychological and physiological reasons for this treatment, and it is merely calling into operation certain great laws in a plain everyday way. I know just what I am talking about, and you can demonstrate the thing for yourself, if you wish.

### Trip Lightly.

**T**RIP lightly over trouble,  
Trip lightly over wrong,  
We only make grief double  
By dwelling on it long.  
Why cling to forms unsightly?  
Why sigh o'er blossoms dead?  
Why cling to forms unsightly?  
Why not seek joy instead?

Trip lightly over sorrow,  
Though all the day be dark,  
The sun may shine to-morrow,  
And gayly sing the lark;  
Fair hopes have not departed,  
Though roses may have fled;  
Then never be downhearted,  
But look for joy instead.

Trip lightly over sadness,  
Stand not to rail at doom;  
We've pearls to string of gladness,  
On this side of the tomb;  
When stars are nightly shining,  
And the heaven is overhead,  
Encourage not repining,  
But look for joy instead.

—Exchange.

### Can't Get Along Without it.

"I prize NEW THOUGHT very highly and don't see how I could get along without it."—S. J. Wiggins, Hope, Ark



### What Is Fear?

**A**MONG the many speculations suggested, or encouraged, by the recent surprising developments of wireless telegraphy, none perhaps is more startling than that of Mr. A. F. Collins, who writes in *The Electrical World and Engineer* of his experiments on the brains of animals, with regard to their sensitiveness to electric waves. The very first conclusion at which he arrives suggests a striking resemblance between the brain and the coherer used in wireless telegraphy.

The coherer, it will be remembered, is a little glass tube, containing some loose metallic powder which, in its ordinary condition, is virtually a non-conductor of electricity. But when electric waves fall upon it the powder becomes polarized, the particles cohere and a current passes.

Now, according to Mr. Collins, the cells of the brain act under the influence of electric waves very much like the particles of metallic powder in a coherer. They, too, "cohere" and give passage to currents of electricity affecting the nerves. Mr. Collins' experiments were conducted principally with the brains of dead animals, but, in one instance, at least, the brain of a living cat, and he avers that the cohesion takes place in a living brain as readily as in a dead one.

To this asserted influence of electric waves he ascribes the sensation ordinarily defined as fear, and he adds that "this condition" (i. e., a state of electric coherence) "prevails when the brain cells, or the nervous system, or both, are in a state of disorder."

Another highly interesting conclusion is that death by lightning, in some cases, may be produced by the violent nervous symptoms resulting from the influence upon the brain of the large electric waves of the lightning discharge. Mr. Collins instances a case of death following a bolt of lightning striking a horse a quarter of a mile distant, which he thinks could only have resulted from the action of electric waves on the brain of the victim. The instinctive fear caused by lightning would seem to be a symptom of the influence of such waves.

These experiments inevitably suggest to the readers thoughts about such phenomena as telepathy, thought transference, etc. If the brain really does act like the coherer in a wireless telegraph apparatus by detecting and registering the passage of electric undulations in the ether, who can say where the limit to its power of receiving impressions capable of being transmitted into knowl-

edge should be set? The writer of the next story about the wonders of another world more advanced than ours might do well to depict its inhabitants receiving and reading wireless telegrams from the antipodes in their brains without the intervention of any apparatus.—*Cosmopolitan*.

### Spiritual Wireless Telegraphy.

**T**HE youthful pianist, Josef Hofmann, has recently been interviewed upon the features of his art, and among other questions was asked if the artist enjoys his own performance. He answered that he certainly does, provided he has the right audience. A right audience is one in which out of the crowd there are "a hundred people who know, who feel, who sympathize."

Naturally it was asked how he could tell whether this select coterie were present when all were equally attentive and applauded with equal heartiness?

His answer is worth noting.

"Ah, my friends, you ask too much. I do not know. No one knows how the communication is made, but it is instant, it is positive, and is as real as this table before me or the message you receive by the wireless telegraph."

"It is not what they do or say—these people who understand—it is what they feel that is helpful. Between them and the artist a current is immediately set up. They give him power, he gives it back to them, they return it to him; he gives it to them again multiplied, and so they go on with action and reaction, like the armature and magnet multiplying the force of the electric current in the dynamo."

"Without such aid as I have the artist cannot possibly be at his best, and no amount of simulated enthusiasm by the people who do not really understand can compensate for its absence."  
—Mila Tupper Maynard, in *Denver News*.

### Agents Rate Discontinued.

The price to agents upon the dollar cloth books published by The Psychic Research Company has been hitherto 60 cents each in lots of five books. That rate has been entirely discontinued. The flat retail price on all these books is \$1.00 each, postpaid. The expensive binding, paper, royalties, etc., have raised the cost of production to a point at which no discounts can be allowed on orders for less than one hundred books. The cost of ten books is \$10.00. Careful attention to this announcement will save some future disappointment.